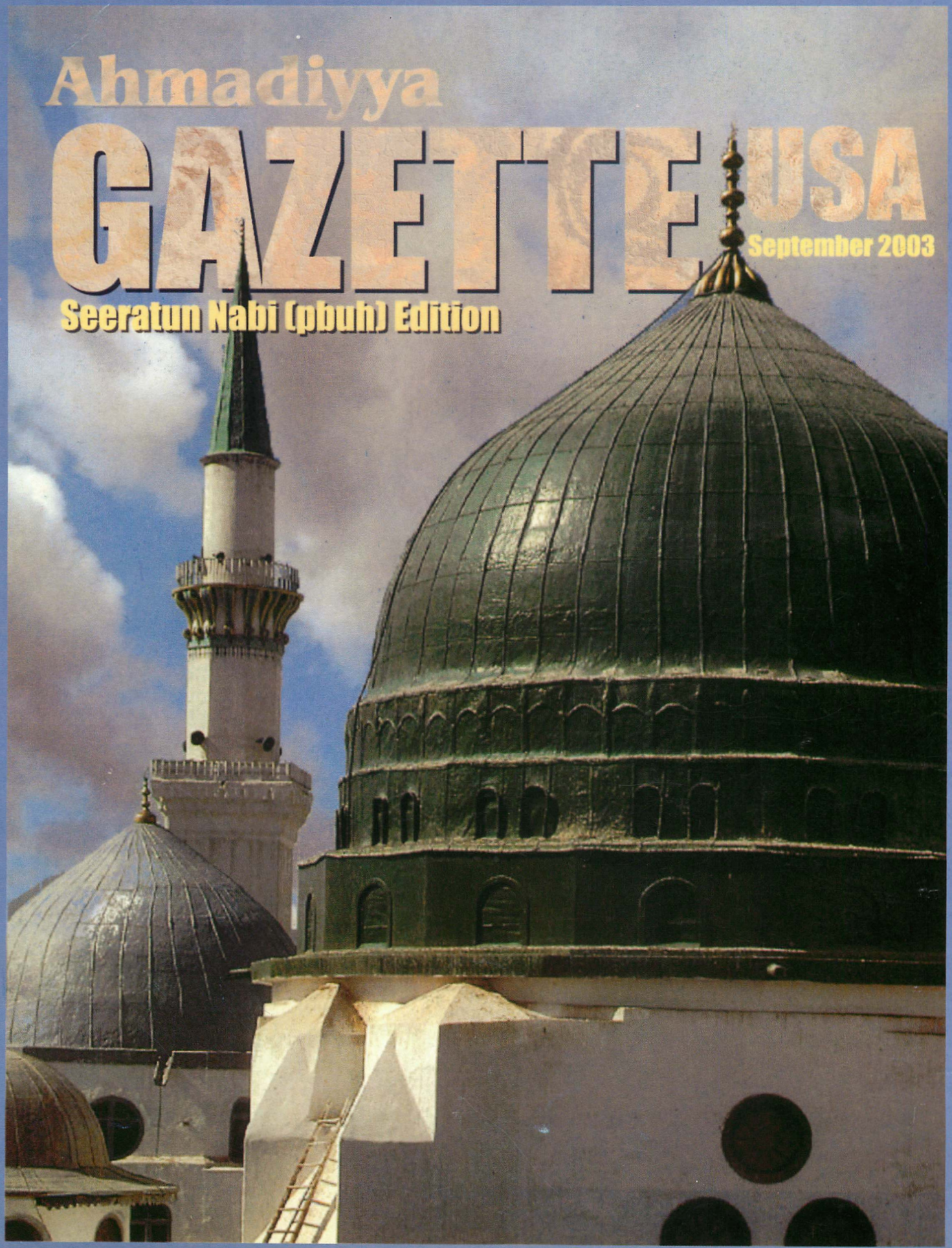
Ahmadiyya
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Light of Muhammad^{saw}

Translation of a Persian Poem by Hazrat Mirza Ghulam Ahmad^{as}

What a marvellous light
And radiance is to be found
In the life and person
Of Muhammad! Indeed this is a mine
Wonderfully rich in rubies
Of priceless worth.
Look wheresoever, I may,
In the two worlds
I can absolutely find no one
With the greatness and grandeur
Of this the greatest benefactor
Of the human race.
If thou long to obtain
Deliverance from the lust
Of thy mind, then come
To include thyself
Among his devotees.
And if at all thou desire
That Allah should hold thee
Worthy of praise,
From the bottom of thy heart
Begin to sing his praises.
Of this if thou long for proof,
Become thou his admirer, and lover,
Then watch for the results,
For the life and person
Of Muhammad, in themselves,
Constitute conclusive and shining
Proof of his greatness.
Verily, my head and my life
I freely offer as a sacrifice
For the blessed dust
Underneath his feet;
And my devoted heart,
Every moment, is offering
Itself at the altar.
Indeed it is easy for me
To tear myself away
Completely from this world,
And all its attractions,
By losing myself in contemplation
Over the charm and excellence
Of the life and personality
Of Muhammad. In this blessed path,
Every particle of my being
I offer freely as a sacrifice,
For myself I have seen
The surpassing beauty
Lies hidden in Muhammad.
No other teacher
Do I recognise, for I
Have been disciplined,
And cultured, in the school
Of this greatest Teacher
For all times.
With any other sweetheart
I have no concern, since my heart
Has been completely won
By the beauty and dignity
Of the personality of Muhammad.
O thou ignorant person,
Blinded by a feeling of enmity
Towards him, stumbling
And lost in the way - take care
How you conduct yourself
In the field of his hostility:
For indeed, you have the biting edge
Of the deep-cutting sword
Of Muhammad hanging
Over your head!
And O thou that denieth
The grandeur of Muhammad;
That denieth, too, the light
Manifest of the Faith
Of Muhammad - beware,
For even though
Miracles are not known
In this age, thou mayest,
Indeed, witness them
At the hands of the servants
And slaves of Muhammad!

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From The Holy Quran

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the **Seal of the Prophets**; and Allah has full knowledge of all things."

(Holy Quran 33: 41)

"Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is* ardently desirous of your *welfare; and* to the believers *he is* compassionate, merciful."

(Holy Quran 9:128)

"O Prophet, truly We have sent thee as a Witness, and a Bearer of glad tidings, and a Warner, And as a Summoner unto Allah by his command, and as a Lamp that gives *bright* light."

(Holy Quran 33:46-47)

"Allah and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace."

(Holy Quran 33:57)

"And thou dost, surely, possess sublime moral excellences."

(Holy Quran 68:05)

A Perfect Example of the Holy Quran

It is related by Hazrat Sa'ad bin Hisham bin `Aamir (peace be upon him) and he said, "I came to Hazrat Ayesha (peace be upon her) and said, `Umm al-Mu'mineen! kindly tell me about the high morals of The Messenger of Allah (peace be upon him).' She said, `His morals were just according to the Holy Quran.' Further she said, `Did you not read in the Holy Quran, the word of Allah the most honoured and high you surely possess high moral excellences.'

(Musnad Ahmad, p. 91/6)

From the Writings of the Promised Messiah

(Peace be on him)

Obey the Holy Prophet and try to become his like

To be a Muslim is not a child's play. It requires complete submission in every thing to the Holy Prophet (peace and blessings of Allah be upon him). Do not take it cursorily. It is a matter worth deep consideration. Do not feel complacent until you obey the Holy Prophet completely. If you call yourself a Muslim without doing so, you have only a shell without the kernel. A wise man will not be happy with a shell only nor on bearing an empty name. In old times a Muslim in name tried to convert a Jew to Islam. The latter chided him for rejoicing on outward from devoid of inner reality. He said,

"What is there in a name? I named my son Khalid, after the name of the famous Muslim conqueror who lived long and won brilliant victories for Islam. But before it was evening I had to bury my child."

So do not be happy with mere names. Seek instead the inner reality. What a shame! You profess to follow the Holy Prophet, the greatest of all Prophets, yet you live like kafirs. So live your life like the Holy Prophet and frame your mind like him. If you do not do so you are following Satan.

It is easy to understand that the object of man's life should be to become the beloved of God Almighty. Until a man becomes so, he has not succeeded in life. But this object is not attained until you obey the Holy Prophet truly. The Holy Prophet has shown by his conduct the real significance of Islam. So follow that Islam if you want to become the beloved of God.

Prophet or King?

By Sheikh Mubarak Ahmad

The Holy Prophet Muhammad, peace and blessings be upon him, had the real status of a Prophet and not that of a ruler upon this earth. He was the seal of the Prophets i.e., the best and the most perfect of the prophets, the embellishment and ornament of the prophets, instead of being a monarch or an emperor. Almighty God describes his status in the Holy Quran:

And Muhammad is not the father to any men among you but he is only a messenger of God and the seal of the Prophets. (33:41)

Although his status was that of a Prophet of God and Seal of the Prophets yet there is no reason to doubt that from another aspect he could also aptly be regarded as a king. Looking back at his life in Medina, it becomes very clear that he was in fact not only a king, but was also truly an emperor. His position, in fact, was so unique and multi-dimensional that even the question and the debate whether he was a Prophet or king appears unnecessary.

The title of this article that Prophethood and kingship are two totally separate positions, of which one was applicable to the Holy Prophet of Islam and the other was not. If we set aside the facts, this doubt grows even stronger. Looking at his life in Medina, the above mentioned calculation, does not apply. The Holy Quran says:

Verily, you have in the Prophet of Allah an excellent model. (33:22)

Because he was a perfect example for all walks of life, it was necessary that he should be given kingship also to enable him to demonstrate the supremacy of character and perfection of behaviour which should be associated with kingship. This, of course, was subsidiary to what he had striven hard to achieve, i.e., of his ministry. But while exercising the responsibilities of a king, he certainly remained innocent of the ill-effects of character which sometimes accumulate in a person who is granted a kingship, and the opponents of Islam, placing and presenting him in the line of worldly kings, have done great injustice to his noble person.

In what follows I have tried to prove that the Holy Prophet of Islam, from the study of his life sayings, actions and excellent character, was not only a Prophet but he was also free from all undesirable elements and blemishes associated with many worldly kings. On one side he was an ideal to follow in his deeds, sayings, character and excellence of behaviour; on the other, he demonstrated such a perfect example of political acumen and supreme leadership that anyone could seek valuable guidance from him in this field also.

The orientalists and other Western scholars often misrepresent the life and work of the Holy Prophet Muhammad (peace be on him). Their errors must be pointed out and refuted by facts. The renowned British historian, the eminent Arnold Toynbee, is clearly misguided in his writings about the character of

The Holy Prophet Muhammad, peace and blessings be upon him, had the real status of a Prophet and not that of a ruler upon this earth.

the Holy Prophet. He is only one example of Euro-centric authors who, throughout the centuries, have attempted to smear the innocent name of the Prophet of God who was named by Almighty Allah as *Khatamun Nabiyyeen, the Seal of the Prophets,* the best and most perfect of all of the prophets of God.

Toynbee's unfounded thesis alleges that the lifework of the Holy Prophet was accomplished in two stages:

Beginning around 609 A.D., in the first stage, Muhammad was concerned exclusively with his religious mission; in the second stage, the religious mission was overlaid, and almost overwhelmed, by the political enterprise.

Toynbee further states:
Muhammad left Mecca as a hunted fugitive. After seven years' absence (622-629), he returned to Mecca, not as an amnestied exile, as lord and master, not only of Mecca itself but of half of Arabia. It will be seen that the first stage in Muhammad's career is comparable to the career of Solon and the second stage with the career of Caesar.

Were Solon and Caesar appointed by God? Is the comparison apt? Fortunately, there are few Western scholars who deal fairly with their investigations of Islam and the Holy Prophet. It is a sad story that a famous historian, known for his liberal views, was misled. Now when the facts were scrutinized and closely examined by other historians, they rejected Toynbee's assertions outright.

It may also be mentioned that Toynbee has most probably borrowed heavily from David Margoliouth's book *Muhammadanism* because he too mentioned that Muhammad may have changed. Although Margoliouth, however, tried his level best to establish that the Prophet had changed, he had to admit that he *never neglected his roles of preacher and teacher.* A most biased enemy of Islam, Margoliouth contradicts the allegations of Toynbee and stated that the Holy Prophet, peace be upon him, was the Head of State as well, and refers to his operations as a prophet. He says:

His duties as a ruler of a constantly increasing realm and commander of constantly increasing army were accommodated to and combined with his operations as a Prophet ..... the main doctrines of Islam, the unity of Allah, and the future of life, are no less repeatedly emphasised than before.

In *Muhammad and Muhammadanism,* R. Bosworth Smith admits the sincerity of the Holy Prophet's belief up to the time of Hijrah (i.e., migration to Medina) and says that any change in his character and aims must be considered in the context of the general conditions of his life. Contrary to Toynbee's assumption, Smith here states firmly that:

Muhammad (peace be on him) preserved to the end of his career that modesty and simplicity of life which is the crowning beauty of his character; ..... the Prophet be-

came more than a prophet; he became a temporal ruler, aided by the Holy Quran and temporal means.

The writer goes on to note how surprisingly little the Prophet changed, under very different circumstances, intimating that it is a misconception to attribute any moral decline to him:

If one reads the account of Muhammad's entry into Mecca along with the account of Marius Sulla as he entered Rome, one would be in a position to recognize the magnanimity and moderation of the Prophet of Arabia. There were no proscription lists, no plunder, no wanton revenge.

Smith boldly asserts that:
Muhammad never wavered in his belief in his mission nor, what is more extraordinary, in his belief as to its precise nature and well defined limits. He was a Prophet charged with a mission from God; nothing less.
Another example of enlightened scholarship and objectivity is to be found in Thomas Arnold's *The Preaching of Islam.* He decries the frequent assertions of some European writers that the Holy Prophet of Islam adopted an entirely new character from the time of the Hijrah (migration). Arnold presses his case by saying that:

Although his status was that of a Prophet of God and Seal of the Prophets yet there is no reason to doubt that from another aspect he could also aptly be regarded as a king.

It is false to suppose that Muhammad in Medina laid aside his role of preacher and a missionary of Islam, or that when he had a large army at his command, he ceased to invite unbelievers to accept the new faith.

The Holy Prophet's life sketch, sayings, actions and loftiness of character prove positively that he was not only the greatest of all prophets but even in his secular role he was unique. The whole of his life is recorded in a minuest details and is like an open book. Had he lived like an ordinary ruler, history would certainly have pointed out his acts of omission and commission and would never have spared him for any shortfalls in moral conduct.

Kings are generally very fond of outward exhibitions of pomp and show and, in fact, this is one of their primary means of expressing their all exalted status. The Holy Prophet, however, was absolutely free from all such trappings. We do not find these grandeurs in his life. In Hadith - which is a compilation of his sayings - it has been stated about him that someone sent a silk dress to him as a present. He put it on and offered his prayers. Afterwards he took it off and remarked:

For simple people these dresses are unsuitable. *(Bukhari)*

The Holy Prophet was personified humbleness. This is obvious from the incident that once Hazrat Omar, thinking that, now and then, ambassadors and representatives from other places come to visit the Holy Prophet, he should wear impressive clothes on those occasions

and also at religious gatherings like Friday service and Eid (a Muslim festival). Once Hazrat Omar was walking with the Holy Prophet (peace be on him) in a shopping area where he saw some silken cloth; taking this opportunity he suggested to the Holy Prophet that he should buy that cloth and wear it. The Prophet replied:

Only he wears this who does not want any share from the life-hereafter. (Bukhari)
Until the end of his life the Holy Prophet used to wear thick and coarse cotton clothing.

Again once he was lying down on a coarse mattress. When he got up the impression on his back was so plain that his companions asked him whether they should provide something made of soft material instead? The Holy Prophet replied:

I have no connection with this world; my relation with this world is only of a transitory kind like that of a rider who stops by a shady tree while travelling. He rests for a short while in the shade and then takes off. *(Jami Tirmidhi)*

Once during the period when the Holy Prophet was living separately, away from his family, Hazrat Omar visited him. He was amazed at the sight of the place bereft of all comforts. The Holy Prophet was sitting in a small room with a loose cloth wound-round his body; there was a bare cot and at the head of the cot was a pillow stuffed with date leaves. In one corner there was some barely and in another corner was a piece of animal skin in which store water. Looking at the simplicity of the place where the king of kings was living, Hazrat Omar was overwhelmed and tears rolled down his face. The Holy Prophet inquired, *Omar, why are you crying?* Hazrat Omar replied: *Why should I not cry? I can see the marks of weaves of the cot on your body. On one side I look at your humble belongings and on the other, I imagine the luxury of the kings of Egypt and Persia. They are enjoying such an easy life and you are living in such hardship.* To this the Holy Prophet (peace be on him) replied, *O, Omar, would you not like that they take this world and I get the Hereafter? (Sahih Muslim)*

I have briefly described from the thousands of illustrations in the life of the Holy Prophet, his simplicity, unostentatiousness and humility. When this is compared with the pomp and show of worldly kings, we are left with a feeling of utter amazement. In ordinary dealings and conversations, worldly kings have a peculiar style of ceremony and grandeur; but the Holy Prophet, while talking and dealing with thousands of people, never even let them feel that they were conversing with a superior person and kept such a low profile that he appeared as just an ordinary person. It has been reported that, in Medina, he owed some money to a Jew who came to him and demanded it in a haughty and insolent manner; addressing the Prophet, peace be on him, he said: *You people from Banu Hashim, whenever you take anything you are reluctant to pay back.* Hazrat Omar who was present at the occasion was very upset with the nasty attitude of the Jew, but the Prophet said, *O, Omar, you should advise both the person who lends that he should demand in a nice way, and the indebted that he should repay promptly.*

Similarly, once a Beduin came and demanded a debt from the Holy Prophet in a harsh manner. The companions of the Holy Prophet who were around him at that time were very annoyed and said to the Beduin: Do you know to whom are you talking? On which the Beduin reiterated that he was demanding his right. On this, the Holy Prophet said: *It is the right of*

the lender to demand the return of his debt.

Once the Holy Prophet was in the company of his companions in a jungle where they were getting ready to cook. He distributed the work-load and himself participated in making food (Seerat Khairul Bashar). In spite of being the benefactor for the whole world, he worked like an ordinary person. In every household chores, his participation was a routine. His wife Hazrat Ayesha used to say that the Holy Prophet worked in the house like an ordinary person and never gave the impression of being a superior person than the rest. Once he came out of his house and the companions who were waiting outside, stood up as a mark of respect, upon which he said:

Do not stand up like the people of Ajam, i.e. as is customary among Non-Arabs, on seeing me. (Abu Daud)
It has been narrated that once a person came to see the Holy Prophet and was so impressed by his personality that he started trembling from nervousness; at this the Prophet said: *Do not be afraid; I am the son of a Quraishi woman who used to eat simple dry meat (Tirmidhi).* Have worldly kings bowed low in such humility? If the Holy Prophet had been a king in the ordinary sense, he would have shown the usual arrogance, pride and pompousness of kings.

Kings ordinarily find it hard to keep their covenants and easily break them. About Henry III it has been mentioned that *He promised to keep the Great Covenant several times but always went against it (History of England by Col. Garette, p. 30).* The Kaiser, disregarding treaties, pushed his forces from Belgium to Paris without the slightest hesitation. On the contrary, looking at the Holy Prophet, the picture is basically different. Abu Rafi was a slave and a disbeliever who was sent to Medina as an ambassador by the Meccans. Reaching Medina he was so impressed by the truth of Islam and by the personality of the Holy Prophet that he wanted to accept Islam and remain in Medina, but the Holy Prophet said to him:

It is a treaty among us and the Meccans that we cannot hold you; so you should go back to Mecca and if you still feel the same way, only then can you return and embrace Islam. (Abu Daud)
About the Treaty of Hudaibia it has been written that while the terms of the truce were being written, Abu Jandal managed to come to the Holy Prophet while still in chains, from Mecca, to seek his help. The companions of the Holy Prophet were immensely moved when they saw him in that pitiable condition; but the Holy Prophet respecting the prior covenant with the Meccans which stated if a new Muslim convert in Mecca should make his way to Medina, he would be returned to Mecca. He addressed Abu Jandal saying:

O, Abu Jandal, we cannot break our covenant. God Almighty will open some new doors for you. (Bukhari)
At the battle of Badr, the odds were against the Muslims; the enemy was heavily armed and out-numbered the believers. They did not have enough equipment and were practically starving, being short of food and other supplies. But they had trust in Allah. In this precarious condition, two Muslims from Mecca approached the Holy Prophet. They told him that they had a pact with the Meccans stipulating that they could go to Medina but were not permitted to take part in any fighting against the Meccans. They now sought permission of the Holy Prophet to take part in the battle of Badr along with other Muslims. The Holy Prophet answered:

You will honour the pact in

any case. You should not take part in the fighting. We only need the help of God. *(Sahih Muslim)*

Can anybody describe a person with a character like that of the Holy Prophet as a king in the ordinary sense? Can anyone present a single example akin to this?

A philosopher had a saying: *Revenge is a natural instinct and is universal to all mankind; the tortured one avenges not only the torturer but all human beings. The worldly kings operate exactly according to the above saying. Thousands of examples can be cited where kings took revenge for their personal grievances. The Holy Prophet however, never took revenge for personal reasons. It has been written that Napoleon advised his son to take revenge for even personal rancours. Hazrat Ayesha, the wife of the Holy Prophet narrates:*

The Holy Prophet never took revenge for a personal grudge; the only time he would react was for the sake of God and His commandments. *(Bukhari)*

It happened in the early days of his prophethood, when the Holy Prophet went to Taif to propagate Islam. The people of Taif treated him cruelly; so much so that they threw stones at him, thereby hurting his feet so badly that they became soaked with blood. But inspite of the divine indication of the destruction of the people of Taif, the Holy Prophet uttered a prayer:
God, grant them understanding because they do not know what they are doing, and bring them into the embrace of Islam.

Some of the very same people came as a delegation in 9th Hijra, to Medina. The Holy Prophet treated them very hospitably and took the best care of them and even arranged their stay in the Holy Mosque. (Abu Daud)
The excellence of conduct which the Holy Prophet showed towards his worst enemies is unique in the history of mankind. The Meccans, in the early days of Islam, perpetrated every type of atrocity against him and his followers. He was made to walk with bare feet on thorny bushes; filth was thrown upon him; all kinds of bad names were applied to him; and various plots were hatched to kill him and destroy his mission altogether. His followers were stabbed and killed. They were dragged over burning sand and their bodies were marked with red hot iron and stones. But, within ten years, the weak became strong and the helpless grew majestic and with flying colours, the Holy Prophet entered with the city of Mecca as a victor. So overwhelming was his success that no one dared to resist. The Holy Prophet treated all Meccans, with a few exceptions confined to people with a criminal record, with a universal pardon, saying, *Go you all; today there is no restriction on you; you are all free.* Abu Sufian, who was one of his bitterest opponents and had fought many battles against the Holy Prophet, was brought before him on the eve of the battle of Mecca. Hazrat Omar wanted to kill him due to this past transgressions but the Holy Prophet not only forgave him, but also declared: *Whoever enters the house of Abu Sufian, will be offered peace.* The proverbial enmity of Abu Jahl toward the Holy Prophet was not hidden from anyone. His son Ikrama was brought before the Holy Prophet by his wife, who had already accepted Islam. The Holy Prophet addressed him thus: *Welcome to the refugee who has come to me. (Mishkat)*

The above mentioned examples of forgiveness and leniency shown to his deadliest opponents by the Holy Prophet are unique and are not to be found any where else in recorded history. There was a time when he was weak and helpless and

could not punish his enemies. But a time soon came when he became powerful and his enemies were lying prostrate before him and completely at his mercy; but with the exception of a few murderers, all others were pardoned.

The worldly kings are usually greedy; to add to their piles of riches is their fondest aim. In the case of the Holy Prophet it was quite the opposite. Valuables and riches came to him in abundance, but he never let a night pass without distributing something among his followers. Hazrat Abu Bakr said once he was passing by the mountain of Uhad in company with the Holy Prophet. On this occasion, he said:
If the mountain of Uhad turns into gold for me, I will not let three nights pass with even a dinar for myself. *(Bukhari)*

Once a rich man from Fadak sent four camels loads of grains. The Holy Prophet asked Hazrat Bilal to sell the grain and to distribute the cash received from the sale. At the end of the day, Hazrat Bilal returned and said that he could not find many people, therefore, all the money could not be distributed. The Holy Prophet did not go home that night; he spent the whole night in the mosque until the following day when Hazrat Bilal came with the second news that he had distributed the entire amount. Then only did the Holy Prophet go home. (Abu Daud)
In this connection there is another example. Once the Holy Prophet received a huge amount of valuables from Bahrain. He had never received so much booty before. He had it all piled up in the courtyard of the mosque and then started distributing it. Whoever came, he gave him according to his share. He gave Hazrat Abbas, who had grown poor after the Battle of Badr, so much that he could hardly carry it. When all of it was distributed he brushed his hands clean and went away. *(Bukhari)*

In contrast to what the Holy Prophet did, worldly kings are so greedy that some of them are jealous even of their own people if some of them are a little better off. About Henry VII, it is written that once he went to see the Earl of Oxford. After meeting him, when the king was going to return, the guards of the Earl, in splendid uniforms, were lined up as a mark of respect for the king. The king thanked the Earl for his hospitality and also charged him a huge sum to pay him immediately. (History of England by Garette)

In this connection Garette further records that in the last days of his rule, Henry VII grew even more greedy, and for this reason lost his popularity. He always used to think of ways to squeeze money out of his people.
Look at the noble actions and examples of the Holy Prophet and compare them with doings of worldly kings. Is there any comparison at all? Not to speak of any accumulation of wealth, he does not let anything remain with him, but is in a great hurry to distribute whatever he gets. Is there any such example in the life of any king? In dealing with near relatives, his attitude was quite different from worldly monarchs who, to gain benefit for their near ones, get all sorts of loopholes in regulations and even make changes in laws when needed. They strive their utmost that after their death, their family continues to live in luxury. The Holy Prophet had a quite different approach and advice for his relatives. He was so imbued with righteousness and meekness that he advised them to follow righteous and simple life styles, rather than join in a race for worldly riches. He directed their attention towards the Quranic verse:

Verily, the most honourable among you, in the sight of

Allah, is he who is the most righteous among you. (49:14)

His daughter Hazrat Fatima (God be please with her) was very dear to him and whenever she came to see him he used to stand up and offer his seat. As his dear daughter, she used to complain to him about hard household work, grinding flour herself and bringing water for household use so she requested for a helper. His response was: *Unless we can make some arrangements for Asahabe Suffah (i.e. those living entirely on charity), we cannot do anything for you. (Abu Daud)*

Most of the kings and sometimes even their near ones are regarded as above the law of the land in many cases. But the Holy Prophet never considered himself above the law. Once he hit one of his companions accidentally and quickly invited him to hit him back or accept compensation. At the time of the battle of Badr, his uncle Abbas was among the prisoners of war. After paying ransom adequately, some of the prisoners were being released. Some of the companions of the Holy Prophet thought that his uncle could perhaps be shown some relaxation and leniency. The Holy Prophet came to know of it an said:

I swear to God! I would not allow him the benefit of one dirham i.e., slightest preference in treatment over others.

Once a woman from the tribe of Makhzoom was caught stealing. Osama Bin Zaid, who was very close and dear to the Holy Prophet, was sent to him to gain favour on her behalf to lessen the punishment for the woman upon which he said: Are you trying to get a favour against the decree of God? Then he said:

Nations have perished before because if a wealthy person committed a crime they used to excuse him and if an ordinary person did the same, they used to punish him. I swear to God that if my daughter Fatima would have committed theft, I would have ordered her hand to be cut. *(Bukhari)*

Worldly kings are usually very fond of praise and flattery and when somebody showers on them exaggerated praises they love that gesture. Elizabeth I of England and Henry VIII were particularly known for this trait. But our Prophet was quite different from the worldly rulers. There was of course, no question of tolerating false or exaggerated praises, even that which was his due was also discouraged by him. Once Abdullah Bin Sakhr came to see him and addressed him with the words *Our Master.* The Holy Prophet forbade him from uttering such platitudes. He was called by different names, such as Muhammad, Abul Qasim and so forth; but was never called by the title emperor, king or the like. Likewise, he never built any castles or thrones and he never kept body guards, which are so common for all worldly kings. Reverend Ghulam Masih writes about him:

His names and labels reflect his character and personality; Muhammad, Sahid, Nazir, Bashir, and Rasool Allah, are well known. Out of these names we do not find any chiefs, such as Chief of Quraish, Chief of Arabs, Conqueror of Arabs or king of Arabs. This really amazes us. No doubt the history of Islam has mentioned in his life-sketch his contributions, his battles and victories, his bravery and boldness, but has never mentioned any throne, castle, crowns or special robes or dresses. In all his life, he only got one building constructed, and that was Masjid-e-Nabwi, which was a place of worship. Shall we not be amazed at the knowledge of these facts?

He goes on to say:

It is hard to believe, I being a Christian and following the common belief of Christians, that I will exaggerate the qualities of the Holy Prophet and would try to project an elevated impression of the Holy Prophet which would be out of the knowledge of educated people. Nevertheless, from a Christian who is unbiased, the pious personality of the Prophet can be expressed if he is really an impartial Christian who has studied the Islamic literature in depth.

Would that these people who consider the Holy Prophet as a worldly king would study Islamic literature in depth and get to know the truth. Kings generally fight battles for selfish reasons; and instead of maintaining peace and harmony in the world, create calamity and chaos. The Holy Prophet, however, fought battles for the sake of establishing peace and maintaining freedom of conscience. The critics have said that if the Holy Prophet was not a king, why did he fight battles? If we look carefully, it is very obvious that the circumstances in which he took up arms were quite unavoidable and that all the wars were forced upon him and were merely defensive in nature. None of his battles were for worldly gain, as has been clearly mentioned in the Holy Quran, and even by some of his opponents.

Historians write that the first verse which permitted taking up arms was revealed to the Holy Prophet on 15th August 623, one year after his arrival in Medina. The verses run as under:

Permission to take up arms is given to those against whom war is made, because they have been wronged and Allah, indeed, has power to help them. Those who have been drive out from their homes unjustly, only because they said, 'Our Lord is Allah'. And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft remembered, would surely have been destroyed. And Allah will, surely, help him who helps Him. Allah is, indeed, Powerful, Mighty.

(22:40,41)

The purpose of Islamic wars has been very well defined in the verse above mentioned. In his book *Seerat Khatam-un-Nabiyyeen* (Life of the Holy Prophet), Hazrat Mirza Bashir Ahmad, M.A., has written an elaboration of the fore-mentioned verse, which is one of the best illustrations in this regard. He wrote:

If we look carefully, we deduce four points from the verse. First, that the wars were initiated by the non-believers, as is obvious from the words 'against whom war is made'. Second, that the non-believers used to beat Muslims with utmost cruelty and this cruelty was the cause of religious battles, as is clear from the words 'because they have been wronged'. Third, that the purpose of non-believers was to destroy Islam with the sword, as is reflected from the word 'pulled out'. Fourth, that the declaration of war by the Muslims was in self-defense, is clear from 'if Allah did not repel some men by means of others'. In short, the main reason for this verse is to indicate that the reason for defensive war by Muslims was to protect themselves and to guard against the transgressions of the non-believers, who wanted to destroy Muslims by the might of the sword.

In a nut-shell, this single verse is enough to rebut all of the objections which are often raised by critics regarding the wars waged by the Muslims purely in self-defense. Christian writers often present the incident of the Banu-Qureza as an example of transgression by the Holy Prophet. There is no doubt that the incident happened; but the circumstances under which it occurred are such as would clarify and justify the steps taken by the

Holy Prophet in this regard. This is not the occasion to go into details of the incident, but the following account by a Christian writer may clarify some of the doubts. He writes:

The Great Invasion (Battle of Ahzab) which Mohammed declared had been miraculously frustrated, was due to, or believed to be due, to the propaganda of members of Banu-Nazir, whom the Prophet had punished with banishment only. Should he banish the Qureza, he would thereby be setting free a fresh set of propagandists. On the other hand, those who had taken part openly with the invaders of Medina could not very well be permitted to remain there. To banish them was unsafe; to permit them to remain was yet more dangerous. Hence, they must die. *(Margolis)*

In fact, these people were traitors and never kept their promises. Even then, the Holy Prophet did not make any decision himself, but Banu Qureza themselves picked Saad Bin Muaz as an arbitrator, and there was no direct involvement of the Holy Prophet in the decision.

This is particularly noticeable that the purpose of battles fought by the Holy Prophet was never to acquire or conquer territory or to kill or to exterminate people. If it had been so, he would never have issued an order to keep peace in the area, and to avoid damage to property and crops or damage to anything of public utility; nor would he have issued orders not to harm women, children, and the old and the sick. These are factors which are entirely over-looked by worldly kings. It is said in Hadith, that whenever he would send a section of his armed people on assignment he would advise them:

O Muslims! Go in the name of Allah and fight only for the sake of Allah! But beware, do not be dishonest in what you get and do not cheat or break promises or covenants with your enemy. Do not kill children, women, the old, or the clergy; and maintain law and order and treat people nicely, for God likes people who treat other people nicely.

It has been said that Hazrat Abu Bakr used to advise his army not to cut fruit-bearing trees and not to make areas barren that were inhabited by people. In the light of these facts, can it be said that the Holy Prophet took up arms to kill, destroy or conquer?

In worldly kingdoms, people want to keep close contact with the monarchs and are obedient to them only to gain material and political favours. Their hearts are far from what they outwardly show to their rulers. But the companions of the Holy Prophet had real love and devotion for him in their hearts. Their minds and bodies moved in total compliance with his wishes because they obeyed him from the core of their hearts. Such devotion is unsurpassed in history.

Americans, in spite of their efforts, have failed to control abuse of alcohol; on the other hand, with just one word against its use, all the companions of the Holy Prophet suddenly and completely abandoned the use of alcohol. It has been narrated by Anas Bin Malik that when consumption of alcohol was forbidden, the Holy Prophet asked one of his companions to declare it in the streets of Medina. Anas said that at that time:

I was serving Abu Talha Ansari and some other companions with drinks when we heard of this new order. Upon hearing this, Abu Talha said: Let us investigate what this new order is as to obey it as soon as possible. Then, without even confirming it, he said, Let us first break our containers of alcohol. *(Bukhari)*

Does the personality of a worldly king have such a profound and lasting effect on his subjects? It was only

the Holy Prophet who generated such a charisma, charm, devotion and loyalty never before seen in anyone else.
From what I have stated so far, it will be clear that the Holy Prophet had none of the ordinary qualities of kings; on the contrary, whatever he did or said was to exhort simplicity, meekness, hospitality, selflessness, equality, peace, and love and service to all human beings. Knowing this, it would be decidedly unfair to describe him as an ordinary king.

The Holy Prophet's kingdom was, in fact, the kingdom of heaven. It is obvious that the Holy Prophet was not a king in the ordinary sense of the word. As is customary, worldly kings are called by titles such as emperor, kaiser, and so forth, which the Holy Prophet never assumed. Then the question arises: What should he be called, bearing in mind that at one time he had control and command of several dominions like an emperor?

For this purpose, we turn to books and literature from which we find that kingship has two forms. One form is called Dominance (Taghlab); and another is termed Leadership (Imamat). The worldly kings belong to the former and the Holy Prophet belonged to the latter. That is why it is written that kingship and politics have two forms; one is perfect politics, called Imamat; the second is imperfect politics called Taghlab. The former teaches character and obedience in a sublime order and the ruler is just and humble and considers his people as brothers and friends; and he himself, is never swayed by selfish motives. The latter is autocratic, stubborn, and believes in self-aggrandizement.

It is clear that kingship under consideration in regards to the Holy Prophet was of the order of Imamat, not Taghlab. And not only ordinary Imamat. His leadership, or Imamat, was of the highest order, the kind such as the like of which had not ever been seen. We can say that Imamat and Khilafat are one and the same thing. Imamat, according to the saying: *The king is the shadow of God* bears a perfect description of the Holy Prophet. That is why throughout his life, all of his actions were the reflection of divine attributes. Whereas on one side his prophethood is glittering with grace and grandeur, on the other side his kingship is studded with heavenly qualities.
Maulana Shibli, in his well-known book on the Holy Prophet, aptly describes him as under:

In spite of the fact that he owned all the wealth of Arabia, in his simple house he never had a cushioned bed, luxurious food, flashy robes or gold and silver in his possession. Looking at the degree of obedience that his words carried, one could mistaken in considering him as kaiser, a king, or an emperor; but in reality, he looked more like the simply clad orphan of Mecca, in the form of an angel.

His life in Medina is proof that he was a true vicegerent of God on earth. When his state of helplessness was transformed into that of sovereignty in Medina, even then he shunned every form of pomp and show, arrogance or grandeur, and remained the same simple individual that he was previously.

As Noldeke states:
On the whole, after he became ruler of all Arabia, he maintained the original poverty and simplicity of his establishment; he never stored up money or estates nor did he spend his time eating and drinking and wearing soft clothing. He continued to fast and watch and pray after his earlier fashion; and that was plainly out of a heartfelt need and without any ostentation. (*Encyclo. Britannica)*

Washington Irving, a renowned Christian writer, re-

lates:

His military triumphs awakened no pride not vainglory, as they would have done had they been effected for selfish purposes. In the time of his greatest power, he maintained the same simplicity of manners and appearance as in the days of his adversity. So far from affecting regal state, he was displeased if, on entering a room any unusual testimonial of respect was shown to him. *(Muhd. and His Successors)*

Will Durant, in his voluminous book, The Age of Faith, writes about the life of the Holy Prophet in Medina:

The furniture was a mattress and pillows upon the floor. He was often seen mending his clothes or shoes, kindling the fire, sweeping the floor, milking the family goat in his yard or shopping for provisions in the market ..... his staple foods were dates and barely bread; milk and honey were occasional luxuries ..... he put one none of the pomp of power, rejected any special mark of reverence, accepted the invitation of a slave to dinner and asked no service of a slave that he had time to and strength to do for himself. Despite all the booty and revenue that came to him, he spent little upon his family, less upon himself, much in charity.

Such was Muhammad (Peace be on him) the like of whom the world never knew before nor would it ever witness again till the end of time. It is not our intent, nor is it our purpose to shower unmerited praises on a person to whom we owe allegiance in some form or other. But the language of history is such that no impartial person can ignore it except at his own undoing. The orphan of Mecca indulged throughout his life in the sort of activity which built its own field of reference. His career was crowned with success at every level. Nothing ever changed his lifestyle. The lonely preacher who roamed the streets of Mecca for thirteen long years, unmoved and undaunted by the most primitive opposition, never changed his frugal habits even when he became the undisputed ruler of the whole of the Arabian peninsula. Despite better conditions at Medina, he spent little upon his family, less upon himself and much in charity.

From the above, it is abundantly clear that Arnold Toynbee, with all of his flamboyant knowledge of history, missed the mark completely when he asserted that the Holy Prophet and preacher of Mecca, on attaining power at Medina, was overlaid and overwhelmed by political enterprise. This assertion is not borne out by history. The Holy Prophet in his dying hour, when there could be no longer a worldly motive for deceit, still breathed the same religious devotion and the same belief in his apostolic mission. The last words that trembled on his lips were a muttered trust that he would soon be entering into blissful companionship with the One Whom he had loved throughout his life - Allah the Merciful, the Benevolent.

Michael H. Hart, in his famous book *The 100,* ranked Muhammad (peace be on him) the most influential person in history. He designated neither Jesus nor Marx but Muhammad (peace be on him) as the most influential man in history. This, he said, was because:

Muhammad was the only man in history who was supremely successful on both the religious and secular levels. The influence of Muhammad through the medium of the Koran had been enormous. It is probable that the relative influence of Muhammad on Islam has been larger than the combined influence of Jesus and St. Paul on Christianity.

Reproduced from Review of Religions, November 1992

The Holy Prophet of Islam

By Dr. Rasheed S. Azam

The Holy Prophet Muhammad, peace and blessings of Allah be upon him, is reported to have said that the best among men is the one who is best in his treatment to his wife. Hadhrat Ayesha, his honoured wife (may Allah be pleased with her), is reported to have replied to those who desired to know more about the Holy Prophet[saw]'s character after his death: *His character was the Quran.* He practised what he preached and he preached what he practised. 'Muhammad' literally means *the Praised One* and the Holy Quran says:

Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke God's blessings on him and salute him with the salutation of peace. (33:57)

He was not an innovation as a Prophet (46:10) and there are prophecies about his advent both in the Torah and the Gospels (7:58). The Holy Prophet[saw] had a promise of divine protection (5:68) and was guarded and helped by the angels (13:12 & 66:5).

There is no myth or mystery about his life. His life was an open book. He was known as the Truthful and the Honest one and lived a pure life before his claim to prophethood (10:17). Every detail about his life is well preserved in history. It is a well known fact that he was not able to read or write as he never had the opportunity to go to any school to learn from any teacher. God was his teacher. He received his call from God at the age of forty to proclaim the message of Islam to mankind:

There is no god but Allah and Muhammad is His Messenger.

The Holy Prophet[saw]'s life was dedicated to the dual purpose of re-establishing on earth the Unity of God, our Creator Who alone is worthy of our worship and through establishing that relationship with God people should become civilized and behave justly towards one another. His mission was to recite the Signs of God, teach people the book and wisdom and purify them.

(2:130 & 62:2-3)

It is a historical fact that when the Meccans offered to give him anything he wanted, his reply was totally uncompromising on the question of the Unity of God. He said:

I will not renounce my message from God even if they put the sun on my right hand and the moon on my left.

The Holy Prophet[saw] and his followers suffered all kinds of injuries and persecution at Mecca for thirteen long years and when life for them became unbearable, they migrated to Medina. The Meccans having failed in their

plot to kill the Prophet, now pursued the Muslims to Medina. God then permitted the believers to fight the aggressors in order to end persecution and to defend their rights.

The Holy Quran was revealed to the Holy Prophet[saw] over a period of twenty-three years which was just completed before he died (and all Prophets had died before him, 4:154) at the age of sixty-three. The religion of Islam was firmly established in Arabia.

He was a perfect man (22:2), a perfect leader (36:2) and an excellent exemplar for mankind (33:22). God says:

O Prophet, We have sent thee as a witness, and a bearer of glad tidings and a warner, and as a summoner unto Allah by His command and a light-giving sun. (33:46-47)

Hadhrat Muhammad, peace and blessings of Allah be upon him, was Allah's Messenger for all mankind (4:80, 7:159, 34:29). He was sent as a mercy for all mankind (21:108). He received revelation from God as did previous Prophets (4:164, 42:4) and he was enjoined to convey the revelation to the people (5:68). He was commanded to be alert and ever ready to spread the truth (74:2) and saw his success in the propagation of Islam during his life time (110:3).

His message was universal (34:29) and he always yearned that mankind should believe (18:7, 26:4, 93:8). He was the Seal of the Prophets (33:41) and achieved the highest status in nearness to Allah (53:9). The Holy Quran says:

Whoso obeys Allah and this Messenger shall be among those upon whom Allah has bestowed His favours - the Prophets, the Faithful ones, the Martyrs and the Righteous; and they are excellent companions. (4:70)

Reproduced from Review of Religions, February, 1993

Announcement

(regarding Tahir Foundation)

Hazrat Khalifatul Masih in his speech on the seconcd day of Jalsa UK 2003, urged those members of Jamaat who are well versed in Urdu as well as in English languages and can translate material from Urdu to English to come forward and volunteer themselves so that the work of translating the Jamaat literature be accomplished, efficiently. In this regard, members of USA Jamaat are requested to submit their names at the following address:

AhsanullAh Zafer,
Amir Jamaat Ahmadiyya, USA
15000 Good Hope Road,
Silver Spring, MD 20905

Muhammad^{saw} The Exampler

Speech delivered by Musa Asad, Maryland at the occasion of Jalsa Slana, USA, 2003

After the opening recitation of Arabic verses and greetings, he started started his speech by reciting the following verses from Bible:

Blessed are the meek; for they shall inherit the earth.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they (that) are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

Our Christian friends will of course recognize the verses I've just recited as a portion of the Beatitudes. The verses are taken from the Gospel of Matthew, Chapter 5; they constitute the essence of Jesus' teachings.

By now, you might be taking another look at your agenda to check the title of my speech. What do the Beatitudes have to do with Muhammad the Exemplar (s.a.w, may the peace and blessings of Allah be upon him)? As it turns out, everything. Let me provide a few examples.

Rise from Nothing to Greatness:

Let's take the verse: Blessed are the meek; for they shall inherit the earth.
According to Michael Hart, in his 1978 *Ranking of the Most Influential Persons in History*, Muhammad leads the list because "he was the only man in history who was supremely successful on both the religious and secular levels." Yet, he came from nowhere, had nothing, and was not even raised by his real mother and father. Mr. Hart goes on to explain:

The majority of persons ranked in this book had the advantage of being born and raised in centers of civilization, highly cultured or politically pivotal nations. Muhammad, however, was born in the year 570, in the city of Mecca, in southern Arabia, at that time a backward area of the world, and far from the centers of trade, art and learning. Orphaned at age six, he was reared in modest surroundings. Islamic traditional tells us that he was illiterate... (As) he approached forty, there was little outward indication that he was a remarkable person. (Not until) he was forty years old, (did) Muhammad become convinced that the one true God (Allah) was speaking to him, and had chosen

him to spread the true faith. As he slowly gained converts, the Meccan authorities came to consider him a dangerous nuisance. In 622, fearing for his safety, Muhammad fled to Medina (a city some 200 miles north of Mecca)... This flight, called the Hijra, was the turning point of the Prophet's life. In Mecca, he had few followers. In Medina, he had many more, and the spread of Islam grew rapidly thereafter... culminating a century later in an empire stretching from the borders of India to the Atlantic Ocean, the largest the world had yet seen... Nothing similar had occurred before Muhammad, and there is no reason to believe that (this) would have been achieved without him. (Moreover,) Muhammad was (not only a political or secular leader, but most important) responsible for both the theology of Islam and its main ethical and moral principles. In addition, he played the key role in proselytizing the new faith, and in establishing the religious practices of Islam.

A Mercy for Mankind:

In fact, perhaps what stands out most regarding Muhammad's remarkable combination of political and spiritual leadership, are the many unprecedented examples of mercy in the face of extreme persecution. Such examples remind us of the verses quoted earlier from the Gospel of Matthew (5:3-12). And the Holy Quran clearly designates the quality of MERCY as the most consequential and prominent feature of the Holy Prophet Muhammad (s.a.w.). We find in Chapter 21, Sura Al-Ambiya, Verse 108, that Allah the Exalted says to the Prophet (s.a.w.) that:

And We have sent thee not but as a mercy for all peoples.

(21:108)

Anyone who reads the life of the Holy Prophet (s.a.w.) – and there are many well-known books by religious and secular scholars alike such as *The Excellent Exemplar* by Muhammad Zafrullah Khan, the *Life of Muhammad* by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the book by Michael Hart that I cited earlier – anyone who studies the life of the Prophet (s.a.w) will likely come to the obvious conclusion that he was indeed a kind and tender-hearted man. There is no one equal to his social contributions in removing the evils of oppression and inequity. His life is replete with glorious incidents when he healed the pain and anguish of many who suffered.

He was, without any doubt, gentle and compassionate towards his friends, neighbors, relatives, close companions, followers and even towards strangers. He set a shining example of loving care and compassion for the needy, the sick, the handicapped, the hungry, the widow and the orphan. He was always in the forefront to protect the rights of women, the poor, the slaves, the economically exploited, the weak, the subjugated, and prisoners of war.

Through his heart-winning attitude he was able to reform the hard-core criminals by transforming them into benevolent members of the society. His "punishment" to the prisoners of war was to ask them to teach others how to read and write, and thus to earn their freedom by freeing others from the clutches of illiteracy. He was heroically magnanimous in dealing with his enemies. Most of his enemies were hateful, cruel, and deadly, and yet in response they received his prayers and charity of heart.

The brutal scoundrels and vagabonds of the town of Taif, who shamelessly insulted him and chased him out of their town, throwing rocks on him and making him bleed profusely, they

also received his prayers, forgiveness and security. Another time, a Bedouin horseman by the name of Suraqa pursued him in the desert in his flight from Mecca to Medina. But at the end of his vicious pursuit, not only did Suraqa receive the Prophet's forgiveness, but also got a prophetic gift of great historic significance. The Prophet told him that one day he would wear the gold bangles of the King of Persia. And, indeed, this gift he did receive in the era of Hazrat Umar, the second Khalifa or Successor to the Prophet Muhammad (s.a.w.).

When the Holy Prophet Muhammad (s.a.w.) triumphantly entered the city of Mecca with his ten thousand followers, the vicious Meccans were completely subdued. Earlier, the Meccans had crossed all boundaries of human decency: they had committed every conceivable atrocity towards the Prophet and his followers over an extended period of two decades. Their monstrous crimes against the weak and helpless believers in Islam had made them deserving of the most severe punishments. When Mecca was conquered by the Holy Prophet (s.a.w.), the same Meccans were standing in front of the Prophet, scared, trembling! The Prophet (s.a.w.) asked them what they thought their punishment should be. They knew the Prophet well, and they pleaded in one voice for his mercy. And MERCY they did receive. The Holy Prophet (s.a.w.) declared: "Go! All of you are free. This day, no one will harm you. May God forgive you; He is the Most Merciful of all the merciful".

On that momentous day in history, many dimensions of his mercy were witnessed. In the rough and rocky streets of Mecca, Hazrat Bilal, an African slave from Ethiopia, used to be dragging in the burning summer heat, skin at his back being peeled off, his chest being crushed under the weight of burning stones! On the day when Mecca was conquered, that was the day when justice required that Hazrat Bilal's sufferings and torture should receive full retribution. The solution: the Holy Prophet (s.a.w) announced that whoever took refuge under Hazrat Bilal's banner, he would be granted amnesty! The downtrodden African slave became instantly the life-saver of his bitterest foes.
Nor was this a one-off case of feeling pity for a particularly downtrodden immigrant. More than 1400 years ago, the Holy Prophet (s.a.w) created the dream that the great Dr. Martin Luther King introduced to Americans only a few decades ago. But, the Holy Prophet Muhammad (s.a.w) did not just dream of a "nation that would rise up and live out the true meaning of its creed – that ALL men are created equal" (Dr. MLK "I have a Dream" speech); he did not just dream of a nation where people would "not be judged by the color of their skin but by the content of their character" (Dr. MLK "I have a Dream" speech); he lived such noble ideals, indeed created them possibly for the first time in human history, and built them and expounded them day in and day out, all the while overcoming with mercy and compassion what is arguably the greatest adversity ever known to a human being. Even to the end of his life, virtually on his deathbed, he exhorted his followers:

O men, what I say to you, you must hear and remember... All men, whatever nation or tribe they may belong to, and whatever station in life they may hold are equal. (Raising his hands, and joining the fingers of one with the other, he added). Even as the fingers of the two hands are equal, so are the human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers. O men, your God is One and your ancestor is one. An Arab pos-

sesses no superiority over a non-Arab, nor does a non-Arab over an Arab. A white man is in no way superior to a black nor for that matter, is a black man better than a white, but only to the extent to which he discharges his duty to God and man. The most honored among you in the sight of God is the most righteous among you... (*Islam's Response to Contemporary Issues*, p.138)

Examples for Today:

This passage taken from the Holy Prophet's (s.a.w) Farewell Sermon, like the other examples I have presented before you thus far, is just a small sampling of the shining example Muhammad (s.a.w) established for his followers and for peoples of all times. Yet, even with these few examples, it quickly becomes clear that the Holy Prophet of Islam, Hazrat Muhammad Mustafa (s.a.w.) was arguably the most merciful, considerate, compassionate man in history. Yes, Michael Hart has good reason to place Muhammad (s.a.w) atop his list of the most influential men in history.

In today's world, however (at least in the West), it seems we no longer face the prospect of prolonged battle and struggle as did the Prophet Muhammad (s.a.w). Yet, adversity surrounds us regularly – whether in the form of conflicts at work, the home, among relatives and friends, etc. – and we would do well to remind ourselves of how the Prophet Muhammad (s.a.w) overcame far greater trials and tribulations with patience, compassion and mercy. Moreover, unfortunately, there are still pockets of the world where peaceful people are continuously persecuted in the name of religion. Just this week, for example, there was an article in the Washington Post describing the persecution of Christians, Shiites, and Ahmadis in Pakistan, which claims to be a Muslim country. And all of us, no doubt, have witnessed at one point or another since 9/11 a backlash against ethnic and religious minorities in the United States, which claims to be the great land of liberation and freedom. Here again, it behooves us to remind ourselves of what the Holy Prophet Muhammad (s.a.w) did in the face of similar (and often far worse) persecution. In other words, yes, his shining example remains relevant even today; indeed, if only those possessed with reasoning and knowledge would reflect.

In today's world, at least in the West, we may no longer live in a backward era comparable to that into which the Holy Prophet Muhammad (s.a.w) was born, but rather the most modern and liberated society perhaps since the dawn of mankind, or so we would be led to believe. But liberated to what? The reality is that the family, arguably since the earliest civilization the very core of society, is in great turmoil.

According to Dr. Kevin Leman, an internationally known psychologist and author who regularly appears on CNN, the Today show, the 700 Club and others (from *Keeping your Family Strong in a World Gone Wrong*, pp. 1-2):

...Researchers estimate that about half of all marriages will end in divorce, and about a third of all babies are born to unwed mothers. The odds say that most couples about to get married will be married about 11 years – less than the life of their washer, dryer, or refrigerator. The odds say that you and your children will be approached by drug pushers, or at least by peers who want you and your family to light up and be part of the fun. The odds say that if you have two or three children, at least one will be a "powerful little buzzard" whose behavioral problems may threaten to drive you crazy. The odds

say that in your family, your Mother is already working or will choose to go to work in the near future. And when Mother works, she is an odds-on favorite to become stressed out while she tries to have and do it all.

There are many causes for the family's turmoil today. But whatever the causes, the media constantly reports the tragedies of divorce, delinquency, inadequate education, and unwanted pregnancies. Crime is on the increase, often connected to alcohol and drug abuse. And sadly, even a casual observer would have to admit that our mosques, churches, synagogues and other religious institutions are hardly immune to these struggles.

Ironically, many of these social problems, at their root linked to dysfunctional relationships between men and women, lack of knowledge and/or substance abuse of one sort or another, were prevalent at the time of Muhammad (s.a.w.) some 1400 years ago. His teachings, under divine instruction, provided solutions that cut at the root of the problems.

(The following based on *Islam's Response to Contemporary Issues*, p.96-100)
Take the consumption of alcohol, for example. In the great modernity, sophistication and liberation of Western society, alcohol consumption is, of course, legalized. What is perhaps less well known (or ignored) is the tremendous toll alcohol consumption takes on society. According to *Scientific American*, alcohol is a leading factor in 50% of auto accident cases and 60% of homicides. It accounts for nearly $15 billion in lost production each year, nearly $10 billion in health care costs, and costs related to fire, violent crimes, and accidents of almost another $10 billion. These sums are on the order of magnitude of some countries' Gross Domestic Product, and roughly equivalent to the total loans and grants the World Bank provides annually to support poverty alleviation and economic development programs. Perhaps it is no wonder that the Prophet Muhammad (s.a.w) declared alcohol the "mother of all evils" and, under divine instruction, prohibited its consumption.

As to the dysfunctional relationships between men and women, through the Prophet Muhammad's (s.a.w) teachings of segregation, sexual anarchy was brought to a sudden halt. Order between male and female relationships was established on the basis of deep moral principles. The status of women was simultaneously raised to such high standards that they could no longer be treated as little more than commodities. They were given an equal share in the affairs of life. Whereas previously they were distributed as chattels of inheritance, now they could inherit not only the estate of their fathers but also of their husbands, children and next of kin. They could reason with them and, of course, had the full right to disagree. They could not only be divorced but they had equal rights to divorce their husbands if they so pleased. In short, under Muhammad's leadership and guidance, women were provided virtually all the same rights and privileges of modern society – yet, more than 1400 years ago.

But, his teachings went beyond mere liberation to defining roles and relationships that would lead to stability and the strengthening, not the breakdown, of the family. Women as mothers were treated with such profound respect that it is hard to find a similar example in other societies of the world. It was the Prophet Muhammad (s.a.w.) who was to stand for the rights of women by declaring that: *Paradise lies under the feet of your mothers*. He was not only referring to a promise to be fulfilled in life after death, but to high social status prom-

ised to a people who showed profound respect and reverence to their mothers. Similarly, Abu Hurairah relates:

A man approached the Prophet Muhammad (s.a.w) and asked, O Prophet of Allah, who deserves the best treatment? The Prophet (s.a.w) replied, your mother, then your mother, then your mother, then your father, and the next of kin. (And in another famous tradition related by Abu Huraira), the Holy Prophet said: The most perfect of believers in the matter of faith is he whose behavior is best; and the best of you are those who behave best towards their wives.

Taken as a whole, then, it is arguably impossible to find teachings – religious or secular – that, with such ingenious simplicity, not only hold the key to the true liberation of women, but also profoundly raise their status within the context of social roles and responsibilities that are essential to the stability of the family and society at large. Motherhood, fundamental to the strength of families and perpetuation of civilization as we know it, is placed upon a pedestal none other than paradise. And "the best of you are those who behave best towards their wives" bears repeating. It's difficult to imagine how one might behave the best towards his wife if he finds himself constantly away at work, in meetings of one sort or another, being of service to others, etc., or too tired or otherwise incapable of providing any sort of meaningful assistance with domestic affairs. In fact, the Holy Prophet Muhammad (s.a.w) himself used to spend considerable time helping with household chores. And he used to exhort those who had to go on a journey to finish their errands quickly and return home as soon as possible so that their wives and children should not suffer separation longer than was necessary. More than 1400 years later, Dr. Kevin Leman, based on his widely acclaimed book *Keeping Your Family Strong in a World Gone Wrong*, would no doubt concur.

Indeed, the shining example provided by the Holy Prophet Muhammad (s.a.w), through his divinely inspired teachings, and practicing what he preached day in and day out, is all too relevant for today's society. In fact, his example will remain relevant for all people and all times to come.

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There are many other traditions regarding the Holy Prophet Muhammad's (s.a.w) exemplary life that would no doubt be inspiring and relevant but these will have to be left for another day or individual study. In closing, however, allow me to leave you with a few thoughts from a poem I composed recently for a weekend gathering of young men – it's hardly a literary work of art but perhaps a few of the lines may resonate with those of us seeking guidance from Muhammad the Exemplar (s.a.w.) for our daily lives:

Missing in America (or So Said the Holy Prophet Muhammad, s.a.w.)

Land of Opportunity, Land of the Beautiful
Economic Powerhouse, Envy of the World
What Could be Missing
From This Country so Plentiful

Be a Doctor, Be an Engineer, Be a Lawyer
Be All That You Can Be
Investments, Residences, Mercedes Benz
To What End, What's it All For?

Success is a Millionaire
Is It? What's Missing in America?
Whoever Spends in the Cause of Allah
7 Times More the Reward To Be There
So Said the Holy Prophet Muhammad (s.a.w.)

The Best Are The Strongest, The Richest
Are They? What's Missing in America?
Who Are The Best Among You?
The Kindest to His Family Is He Who Is Best
So Said the Holy Prophet Muhammad (s.a.w.)

Carpe Diem, Live for the Day
This is Alive? What's Missing in America?
Who is the Living Compared to the Dead?
He Who Remembers Allah, He Who Prays
So Said the Holy Prophet Muhammad (s.a.w.)

It's All About Me; Forget the Rest
Is there Nothing More? What's Missing in America?
Your Mother, Your Mother, Then Father and Next of Kin
It is These Who Deserve to be Treated the Best
So Said the Holy Prophet Muhammad (s.a.w.)

Nothing Else Matters, Just the Bottom Line
Is there Nothing More? What's Missing in America?
Most Pleasing to Allah –
Prayers on Time and to Parents be Kind
So Said the Holy Prophet Muhammad (s.a.w.)

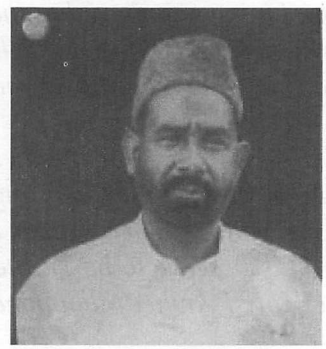
Indeed! The Land of Plenty is Less Than it Seems
Faith Above All is Missing in America
Hold Allah Dearer Over All Else
May This Be the Goal of All Our Dreams
So Said Our Master, Muhammad Mustafa (s.a.w.)

In remembrance of late Doctor Habibullah Khan Abuhanifi

By Mohammad Sharif Khan, Ph. D.

Allah All Mighty assured Hadrat Messiah Maud (as) by His promise of help by: "Allah will direct from heaven people to help you". There are several illustrations of the fulfillment of this prophecy scattered throughout Ahmadiyya literature. Following is the life sketch of my father who accepted Ahmadiyyat against high odds and was guided to serve Ahmadiyyat throughout his life.

Abba Ji was born on 10th October 1885 in Chaksan, District Gujranwala, Punjab, Pakistan, in a religious family. His father Mr. Abdul Hakim Qureshi had left for Australia before his birth, where he married an English lady, cutting off completely from his family in (at that time) India . So upbringing and education of young Habibullah rested with his caring mother Muhammad Bibi and maternal uncle Ghulam Muhammad. After having gone through Quran Majeed at home, Abba Ji started his formal studies at Primary School, Kot Sadullah, three miles south of Chaksan, which he made morning and evening on foot. After completing primary school Abba Ji was admitted in Mission High School Daska, District Sialkot, about thirty miles from his native village. Where he stayed in school's boarding house, occasionally visiting his mother, often after months.



Abba Ji naturally had a great desire to join his father in Australia, a desire he never hesitated to express to everybody. Majority of the staff in school were Christian missionaries, noticing how passionate Abba Ji was to join his father, he was lured if he converts to Christianity, he will be helped to join his father in Australia. He enthusiastically welcomed this suggestion. In his excitement he wrote about it to his mother. Visualizing danger of conversion, mother Muhammad Bibi immediately sent her nephew to withdraw Abba Ji from the school. It was a great disappointment and set back to further education of Abba Ji. He protested against this decision, since he saw possibility of joining his father in Australia slipping from his hands. Back home, he was psychologically disturbed by the events. After much thinking and consultation mother Muhammad Bibi decided to entrust her son in care of his aunt Amna Bibi who lived in Bhati Gate, Lahore. The consideration was aunt's house was regarded, in the family, as to be having scholastic as well as religious environments, since her husband Maulana Asghar Ali Roohi was professor of Islamic Studies in Islamia College, Lahore, at that time. If Abba Ji had contracted something anti-islamic while his stay in the mission school

the religious environs will nullify it. Against high odds Abba Ji completed his high school.

Abba Ji often remembered his stay in Lahore by narrating an incident remembering which grieved him too much. With tears in eyes and sobbing he once related: "One afternoon I was walking in nearby green plot, with younger son of my aunt in my lap. I saw a mob of several hundred mullahs running after a train that was passing at that time. They were pelting the train with stones, chanting *"Oay! Mirza daoor gia* (see Mirza is running away!)." My uncle and aunt often talked against Mirza Sahib, from that I had an impression that Mirza Sahib has done something very serious against Islam. I joined the crowd and threw few stones towards the train". Sobbingly Abba Ji would say "now see the same Habibullah is servant of Hadrat Mirza Sahib's (AS) shoes."

After school Abba Ji thought if he joins the army he may be posted in Australia, where he could join his father. He opted for medical corps, after completion of a crash course in medicine, he was sent to East Africa Taganyika, now Tanzania, where Boar's War was being fought at that time. After the war he joined civil medical services Tanganyika and worked in different hospitals: Dar-es-Salam, Tobora, Dodoma, Kibogoto etc. He was very hard working and was always respected and praised by his fellow doctors.

In 1923, he was introduced to Ahmadiyyat. As he had already heard about Ahmadiyyat and was under influence of anti-Ahmadi propaganda, since he belonged to a strongly religious family and had listened to anti Ahmadiyya discussions during his stay with his aunt in Lahore. This time Abba Ji was introduced to Ahmadiyyat by an Ahmadi Babu Muhammad Alam Sahib (station master), with whom Abba Ji used to stay as guest during his travels in Africa. Later Sheikh Mubark Ahmed Sahib joined the discussions. Soon Abba Ji was convinced when need of a reformer in present time was explained to him with references to Holy Quran. He unhesitatingly came under the fold of Ahmadyyat in 1923. He progressed rapidly in his sincerity and soon became an ardent and staunch Ahmadi. After coming under the fold of Ahmadiyyat Abba Ji joined the team of *dae-ana-Alallallah.* The group included marhoom Maulana Sheikh Mubark Ahmed, Dr. Abdul Ghani Karak (Gujranwala), Dr. Muhammad Din (Gujranwala), Abdul Karim Dar (Sialkot), Laeon sahib, Babu Muhammad Alam Sahib and Mukhtar Ahmed Ayyaz (Murabbi). Abba Ji took active part in Jamaat's activities. The team participated enthusiastically in preaching programs to different cities and villages, teaching Holy Quran to the new converts, and spreading message of Ahmadiyyat all around. He contributed handsomely towards service of the community with time and payment of Chandas and other pledges. He joined Nazam-a-Waseyyat in 1924.

Abba Ji use to relate "When Hadarat Muslehmaud (RZ) announced Tahrak-a-Jadeed and wanted a group of 5000 dedicated Ahmadies who solemnly pledge to contribute regularly a particular amount of money towards propagation of Islam in foreign countries. I felt a sort of uncomfortable restraint, and was reluctant to take part in the contribution. That night I dreamt: that I was lying wrapped in a blanket in the middle of a vast parade ground. I heard steps of marching of an army passing on my right side. I tried to turn my neck to have a view of the marching soldiers, but I was wrapped so fast that my effort to get myself free was futile. I was utterly disgusted not to have a view of the passing soldiers. Then marching steps neared me on my left side, my struggle to

view the passing column remained failed. As I was helplessly struggling to free myself, I awoke up. I was perspiring all over. I understood that these are the armies that Hazoor was asking for, I should quickly join Tehreka-Jadded. I begged pardon for my negligence from Allah All Mighty, asking for His forgiveness". Abba Ji pledged for Tehrek-a-jadeed not for himself but for all of his family, Alhamdolliah (Page 280: Tehre-kay-Jadeed-Panch Hazari Mojahadeen, Publisher: Office of the Tehre-kay-Jadeed, Rabwah, 1959). Moreover, Abba Ji offered dedication of his son Muhammad Munir Khan Shami who was a high school student at that time, Hazoor accepted the offer, Alhamdolliah.

As soon Abba Ji accepted Ahmadiyyat, he faced strong opposition from his relatives, especially his parents. His father wrote regularly from Australia urging him to renounce Ahmadiyyat, at home his mother separated utensils used by Abba Ji, she even refused to clean them. Other relatives were all up and against him. With the Grace of Allah the All Mighty, Abba Ji became stronger and stronger in his belief and faith in Ahmadiyyat. In family reunions they would argue with Abba Ji, and were speechless, making Abba Ji stronger in his belief in Ahmadiyyat.

In 1948 Abba Ji took me to get enrolled in the Primary School Kot Sadulla, three miles from our native village Chaksan. The headmaster, who was ahlahadith, got himself entangled with Abba Ji in argument regarding Ahmadiyyat. Failing in arguments, he could not do anything, except after two or three days, he thrashed me thoroughly on a minor excuse.

Abba Ji left his family in Qadian for academic and religious education of growing children and went back to join service in Africa. During partition of Indo-Pakistan subcontinent in August 1947, his *wakfay zindgi* (dedicated) son Muhammad Muneer Khan Shami, who was graduating from Talimul Islam College Qadian, was martyred, while protecting his house. Abba Ji received news of his martyrdom with complete self-restraint and resignation to the will of Allah Tala. Hadhrat Khalifatul Masseih IV(ra) paid tribute to Abba Ji's selflessness in his Friday Sermon delivered on 11th June, 1999 (Alfazal, Rabwah, 7 September, 1999) in following words: "His father (Dr. Habib Ullah Khan) who was in Tanzania at that time, with the Grace of Allah he was also very sincere Ahmadi, infect (Muneer) inherited sincerity from his father. He wrote this sincere note in his diary on 3rd September 1947 on receiving the news of martyrdom of his son: "Today dear Muhammad Muneer Shami was martyred in Qadian. *Alhamdolliah hay rabbal Alamin.*"

After partition our family shifted to our village Chaksan, in District Gujranwala, Pakistan. Soon Abba Ji joined us by taking early retirement from service. He took educational and religious matters of children in his control. It was usual that after *Assar* and *Zohar* prayers we children would sit in a circle with our copies of Quran-a-Krim, each child would recite a portion, Abbai Ji would translate, the child repeated the translation after him. Because of this method of teaching we children never faced difficulty in understanding translation of Quranic text. *Alhamdolliah.* At the same time there was *daras* of books of Hadrat Messiah Maud (as), Abba Ji would explain meanings of difficult words. He had melodious voice, he would often recite portions from *Durr-a-samin* loudly and explain its meanings to us.

I remember, once it was a dry year, summer was passing without rain, swel-

tering heat was awful, crops were drying and animals were restless, everybody was praying for rain. One afternoon suddenly black clouds covered the sky from the west, soon cold breeze was followed by torrential rain. We were enjoying cool mangoes. At that moment Abba Ji recited following couplet from Durre-a-sameen and explained its meaning to us:

It is the time of a massiaha not anybody else's time

If I had not come, than somebody else should have come

Abba Ji explained: "See how anxiously we needed rain, everybody, animals even trees and plants were wishing for rain. Now with the Grace of Allah it is raining, everybody is happy, even trees and plants appear to be happy and are swaving in refreshing breeze as if thanking Allah Tala for His kindness. Similarly, the world needed a guide and reformer, everbody was looking towards sky, so Allah sent *Hadrat Messiah-a-Maud* (as) at exact time of need to guide us to the right path."

As educational needs of children grew, our family moved from village to Ghakkhar Mandi Town, where High Schools for boys and girls were available, and the town was linked with bigger cities through road and railway. In order to serve needy and a means of spending time, Abba Ji started a dispensary by the name of "Qureshi Medical Hall." Moreover, he worked hard to bring together Ghakkhar Jamaat and served as Secretary Finance during his stay in Ghakkhar. Abba Ji faced boldly the 1953 anti Ahmadiyya riots. He was threatened with his and life of his children. He always helped needy students, and with his timely monitory help several Ahmadi student were able to complete their higher studies in engineering and medicine, *Alhamdolliah.*

During 1952 Hadrat Musleh Maud (rz), delivered a series of Friday sermons, stressing young men to join Jamia Ahmadiyya (missionary training college) and pledge to dedicate their lives in the service of Islam. Abba Ji was very restless, apparently he had something on his mind. At that time I was 8th class student. One day Abba Ji called me and asked " you have read Hazoor's sermons in Alfazal about dedication of life. If you fulfill my one desire I shall be very happy with you." On my asking what was his desire, Abba Ji said with tears in his eyes: " Allah Tala blessed me with four sons, I dedicated Muneer, he is martyred and is now in heaven. Two of my sons are doing their jobs. Now you are my hope...it is my wish that you help me keep balanced my account with Allah Tala: from His gift of four sons I gave two to the world and two I want to give in His way." I readily agreed, Abba Ji was overjoyed and wrote immediately to Hadrat Khalifa-tul- Messiah II requesting him to accept my dedication. In next or so Friday sermon Hazoor mentioned about the requests of dedication which he had received, he specially mentioned of a boy who, Hazoor said, was still very young (I am certain that referred to me). Later, Mir Masood Ahmed Sahib marhoom, often told me "I clearly remember your name and the day when I entered it in *Waqfeen* register, as at that time I was working in that office in Tehre-kay-Jadeed".

Abba Ji was a poet also, he used *abid* as his poetic name. In his poetry he expressed deep devotion to Ahmadiyyat and Khalafat. He was regular in prayers, fasting, and payments of Jamaat dues. He would awake me early in the morning, and often we were first to arrive in the mosque. Either he or I would call for prayer. Often he would lead the prayer.

In Africa Abba Ji mostly worked in hospitals where tuberculosis was specifically treated. In 1940 he contracted the disease and was very sick. As he was away from his family he was much upset. He resorted to prayer for his quick recovery from illness. One night he dreamt and heard some body saying: "you are given leave for 17 days". He was much disturbed by the vision. He took leave from service and joined his family in Qadian. In is anxiety he wrote to Hazoor (rz) about his vision, and requested for prayers. Hazoor replied: "Doctor Sahib, do not fear, this vision carries good news. You have been given good news of many year longer life than 17 years." After receiving Hazoor's letter full of glad tidings, Abba Ji soon recovered and happily joined his duty in Africa.

In 1963 I joined Talimul Islam College, Rabwah as a lecturer. Abba Ji moved from Ghakkhar to join me 1964. After a short illness Abba Ji passed away on 20th September, 1974, exactly after 34 years of receiving Hazoor's explanation of his vision of 17 days.

I request all members of Jamaat to pray for Abba Ji's higher place in heaven. *Jazak mullah.*

There are Always so Many Things to be Thankful to Allah

(By Naila Arain)

My parents always used to tell us that we should be thankful to Allah for our parents. They would give the example that some children are orphans or only have one parent, now I am being faced with the same situations they used to mention. My Father passed away, yet I still can't think for a second to be ungrateful to Allah. He is the gracious who has given my mother back. And I am so grateful to him for giving me the great life I had with my father. He helped anyone who asked him for help, stayed happy and smiled constantly, made friends with almost everyone, and also loved everyone in his life. Allah put a special gift in my father. He had such a deep love inside him, which made him have a special connection with others that very few people have. I know just in our family alone, he put in so much time, effort and love, just to see our happiness. That was the one thing that kept him going in life, the happiness he brought and could see in us, and all the others who he reached out to. He spent his whole life in caring for others. I feel so special to be blessed to have had a Father like him whom I will always see as my role model. I find now that it is important not to take time for granted, because sometimes it just passes by without our knowing. A life in which you have fully received and given your parent all your love, is the best comfort after their passing. I feel happy that my Father lived a life of fulfillment, and I learned from him not to waste anytime and not to take your life and others' for granted. I look back at all the little things he did for me, and that I did for him, and those are the only things which bring me satisfaction and peace, it is now that I realize their true value.

So many different signs its like it is written, for that day

(by Nida Arain)

No escape.
Back to his creator
He was being called back
Who molded him
Destiny does not
Lye fully in our hands
Can't be stopped
It can only be altered

Abba

There isn't one thing, not one thing I could think of, that you didn't do for us. Every thing whether you were capable or not. Even if you weren't capable you were not out of your way and your ability to satisfy us in every way possible. I can never repay all that all I can do is live up to your expectations.

This shows, this proves every thing to me
How temporary and unimportant life is
This proves that we should all be capable of
We can not waste time
It's a test , illusional test and surreal test

I hugged him last night in my dream. And I told Abba how much we missed him. He was asking about business. I will handle every thing for him. I will make him proud. It is long way to go. This life seems too long. Too long without him.

He is in peace

Ismat baji had a dream. She told me at Jumma. Her husband and she was driving down to beautiful valley . She asked him when they saw a huge beautiful house, whose house it was? He said Anwar Maqsood. When they started looking at the house that was a beautifully decorated house. They saw that Abba came out of his white car in white dress and said this is my new house and invited them to visit. Later she found out the meanings of Anwar Maqsood (that means the person who reached to his bright destination). *Naila* had a dream she saw a beautiful forest and she saw a long row of people in white dresses. She asked amma what they were doing. Amma said they'r having a prayer service for Abba.

A real pearl necklace

My mom told me that she saw in her dream before she got married to my father, that my Dadi Jan (my fathers'mom) came to her house and opened a beautiful box ,and gave my mom a necklace and said that this real pearl necklace is for you. And I think that was true that my father's life was pure and beautiful as real pearls.

A king in eyes of her mom and grand mother

My dad's grandmother used to call him **shah** Mansoor. Among all of her children and grandchildren my dad was most obedient that is why he was the most favorite child. And all of his life he believed that all of his success was due to respect of his parents and grand parents. He also believed that only one thing make you succeed in life obedience and prayers of your elder because he had seen the result of the prayer that how amazingly he had gotten the success what ever he had done.

Special Thanks from Mrs. Samina Mansoor to Lajna Sisters

First of all, I would like to thank you for the support, love, and comfort you all gave me in this difficult time in which my family and I had suffered from the passing of my husband. It was a hard time for my family and I, but because of your prayers Allah has given me the strength to go through this tragic event, which has changed my life completely. Allah has always been great to me, however, now I feel him much closer to my heart.

Allah says in the Holy Quran, that He is the "Kherulwareeseen." Now I see that surely He is the one who is the best provider. In my emotional journey of this short period of time, I have seen such great miracles and true evidence of Allah's love and mercy. The moment I faced this tragedy, Allah amazingly ensured that He will not leave me alone and helpless. I prayed to Allah continually, and even after this loss I still am not ungrateful to Him and bend my head upon his will. I begged for his help to prepare me to deal with my children who were so attatched to their loving father. I felt that His powerful hands were holding me. I could never imagine having this much strength in me that I had during this time. It was Allah's biggest favor on me at that time, when he erased all my worries, fears, and griefs, and turned my heart towards Him.

For a minute I thought of how many times a day I said "Allah ho Akbar." I asked myself, do I really believe that Allah is surely the greatest? This event was my trial. Then, miraculously, Allah's love took over my heart. He turned all my attention towards him. This gave me the direction to read more and more of the Quran. Quranic words were always full of logic for me, but now I felt as if everything was written especially for my situation. The Quran was the biggest source of comfort and a lesson of patience for me. I truly experienced his greatest power which had strengthened my spirit and filled my heart with love of the Real Provider who had showered His Mercy upon me on every moment and on every step I took during this time.

One of the greatest mercies of that Rehman and Raheem Allah was the love and support which my whole Jama'at had given me. I am thankful to Allah that He tied us in the strong bond of Ahmadiyyat and Islam. The love and care which my brothers, sisters, and children of the Jama'at showed on this event of grief was exemplary, and showed the love and unity among us. My non-Ahmadi and non-Muslim friends admired our organization and system of Jama'at. Once again I feel so blessed when I think about how lucky we are to have the Ahmadiyyat system and how important and fruitful it is to be attached to the Jama'at. It is really amazing how every member of the Jama'at felt my grief and shared my pain in different ways. May Allah give you all the reward of your virtues. (Ameen)

Jazak Allah
Mrs. Samina Mansoor

Farewell to a Muslim Brother from a Christian Sister

(By Danial Deschmps)

The innumerable customers at the Healthways Health Food store in Tenafly, New Jersey, of all national origins and religious denominations, are still mourning Mansoor, who founded Healthways in 1983, a man we acknowledge as a genuine apostle of peace. He died in age of 51, in Dec 2002.

Last Tuesday, January 28,2003, as I entered Healthways to buy a natural remedy for the two terrifying and excruciating asthma attacks I had just suffered on January 25th, I was far from Imagining that Mansoor had died. Twelve year earlier, in 1991, as I had thyroid malfunction, but refused to have the medically recommended thyroid operation, Mr. Mansoor recommended some herbal medicines and food. Three months later the growth had totally disappeared. An endocrinologist confirmed that the thyroid was completely healed, naturally. Knowledgeable Mansoor was right: Nature does heal!

So last Tuesday as I entered Healthway and expected to see Mansoor, I was astonished not to see him. What struck me as strange was a folder with a painted metal cover on the counter, with the word "Mansoor's---voilets" written on it. I opened it and saw numerous handwritten letters inside it. I did not notice. During the night though, I woke up, wondering if Mansoor was all right. What was that book on the counter? The following morning, I called my friend and she told me about the tragedy.

I cried, as many people have too, and still do. He founded Health way in 1983. Mansoor was a good husband, an excellent father, a friend to every one, and the good Samaritan by excellence. Linguistically, Mansoor was a great asset to America and to the world as he could express and understand, always joyfully, any concept in English, Urdu, Sindhi and Punjabi language. Mansoor was a very organized, hard-working, humble and simple man. These four adjectives are expressing some of the virtues belonging to "great man", as advocated by our American philosopher Ralph Emerson.

I am honored to accept Samina's invitation to her home and mosque, to pray with her family and share religious, fellowship about the different religions, so as we contribute to the advancement of world peace through the sharing of "good will to all". Samina told me that it is very important to her family to share the good things of Islam, and to learn about the good things in other religion too, a promise to world peace.

Sooner than later, as Mankind prepares for Tolerance, Forgiveness, Justice and peace, We hope that The one God (Allah to the Muslims, Ashem-Elohim to the Jews, Christ to the Christians, The "one God- of- love" to all Man kind who has its own words to call upon him, The one-God for whom every human life and creature count will reunite us all in peace and love for Eternity, through the Resurrection of the Dead in communion with the Living , forever and ever. Amen!

On the demise of Muhammad Anwar, MD

by Rashid Anwar

Oh my Lord, give me strength to face the coming day
Its a long and cold night, and I no longer know the way
I am lost now, and I feel the chill in my bones
My own personal hell, it is now my home
I don't know what to do, I don't know who to trust
I put my faith in you, and do what I must
But I am tired my Lord, I can no longer release a tear
I don't know when the dawn is coming, and I feel the end is near
I want to fall and weep tears like the mightiest fountain
Death is lighter than a feather, duty heavier than a mountain
I am going under, I can't keep my head up
A wolf was here, now rules a pup
I am ready for the end, I greet the silence with open arms
And when I get there, I will throw my hands around him
And stay where it feels warm...
I can't stand it any longer
I'm trying my best, but I can't be any stronger
My heart is broken, and I've tried to put it back
Everyone pretends they don't see it, but I can see the cracks
Hair thin and sharp as glass
Smooth them over, its all I ask
I fall to my knees and hold this damp earth
In the distance I hear the honk, it is coming, the dreaded hearse
I try to focus, I smile and I rehearse
I tell my self what to say
I tell myself it will all be okay
But its not, and I feel myself shatter
All my prayers, do any of them truly matter?
I am losing my religion, my faith is slipping
Times running out, how long can I hold? The clock is ticking...
Its quiet now, its silent throughout my Home
The King has passed on, and now I must inherit his throne
What many want, what the multitudes wish they could own
I'd surrender in a moment, just to have a minute with him alone
But that choice is no longer mine, and so I sit on this cold iron throne
And know that now, and forevermore, I stand alone...

In the Memory of Mohammad Anwar

Basharat Jamil's Expression of Love

(Translation of his Urdu Poem)

Oh Allah! what is this commotion arisen again in the garden today,
Our beloved Anwar has also passed away!!!

After saying "Inna Lillah" the tears started flowing,
It sounded like the entire world had started mourning,

You were the symbol of beauty and the apex of greatness,
A glowing angel in guise of a human,

You excelled all in the service of mankind,
Everybody benefited from this virtue of yours.

Every flower of Anwar's garden was the pride of spring,
Why has each flower wilted today?

You were Ruby's pride and her crown,
With patience now she adorns herself,

You were immersed in love for your children,
Now they are living with Allah's greater and everlasting love,

Our will is but what God wills, this is our belief,
This thought has lessened our burden of grief,

Often in this world you visited Salman,
In the next world too, you joined him first,

Our grief for Naila still held us down,
When a huge mountain of sadness fell on our weak shoulders again,

"Oh God place not more burden than these shoulders can bear"
Jamil has come to your grave reciting this prayer.

Press Release by MKA, USA
Dr. Abdus Salam Science Fair

Silver Spring, Maryland – The Ahmadiyya Muslim Community coordinates various programs domestically and internationally dedicated to the advancement and progression of society. To realize this vision, Khuddam-ul-Ahmadiyya USA presents the **1st Annual Dr. Abdus Salam Science**, held at Jalsa Salana USA 2003. This science competition is named in honor of Dr. Abdus Salam's achievements. Dr. Abdus Salam is the only Pakistani and first Muslim scientist to have won the Nobel Prize Science.

The competition provides a venue for Atfal to showcase their original research, while offering them the opportunity to become actively involved in the scientific and Ahmadiyya community. The competition culminates with the atfal being rewarded for their perseverance and originality of thought through the distribution of prizes and scholarships. This competition realizes that the future of our community lies in the hands of our youth. Join us in celebrating their achievements.

Grand Prize Winners

First Place Grand Prize
Naveed Aslam – Brooklyn Majlis
Project: "What effect does acid rain have on the development and growth of a plant?"

Second Place Grand Prize
Adeel Khan – Baltimore Majlis
Project: "Magnetmania (How does a magnet work?)"

Kashif Awan, Waleed Ahmad, Yahya Chaudhry, Albert Parwaz, Bilal Saeed – Boston Jama'at
Project: "Waves, Particles, Energy, Force – Physics"

Third Place Grand Prize
Jasim Naeem, Haseeb Jamal, Hamza Quiad, Hassan Jamal – Houston Majlis
Project: "Demonstration of a Medium-Sized Server"

Participants
Owais Syed, Jasim Shahid, Abdul Bhatti – Philiadelphia Majlis
Project: "Solar Power Car."

Adnan Malik, Shoaib Malik, Usama Ahmad – Philiadelphia Majlis
Project: "Balloon Flying Car."

Affan Syed, Jasim Bhatti – Philiadelphia Majlis
Project: "Balloon Flying."

Kashif Chaudhary, Aqeel Akbar, Mustafa Ijaz Ghumann- Virginia Majlis
Project: "Bubble Bomb."

Mohsin Amjad, Faiq Malik, Faheem Ahmed – Virginia Majlis
Project: "Rubber Egg."

Khawaja Hassan Ahmad – Maryland Majlis
Project: "The Aerodynamics of a Car."

Nadeem Naseem – Maryland Majlis
Project: "Hot or Not."

Muksit Jamil – Baltimore Majlis
Project: "Finding a way to prevent weed growth."

Asif Jamil – Baltimore Majlis
Project: "How does a roller coaster work."

A Special Thanks

The Abdus Salam Science Fair Committee would like to thank all the people involved in the science fair who made the event possible. Without you we would have not had such a successful event. We look forward to your cooperation for many years to come so we can make the Abdus Salam Science Fair larger and more successful. Thank you!

A special thanks goes to the following individuals:

Respected Ameer, Dr. Ahsanullah Zafar
Respected Sadr MKA USA, Naseem Waseem
Latif Ahmad – San Jose Jama'at
Shahid Malik & Abdul Shukoor – Setup. and Logistical Support
Hafiz Samiullah Sb. – Award Ceremony

The following are judges who volunteered their time to assist with the Dr. Abdus Salam Science Fair:

Dr. Muhammad Abdul Khaliq – St. Paul Jama'at
Dr. Imtiaz Ahmad Chaudhary – Central New Jersey Jama'at
Dr. Naseem Waseem – Tulsa Jama'at
Dr. Mirza Luqman – Portland Jama'at

Abdus Salam Science Fair Committee

Right to left: Galib Shah, Zahid Ahmad, Nasir Rana, Tahir Ahmed, Muhammad Abdul Ali, Billal Shaikh, Tahir Ahmed (Soofi) with son (Suneed), Wajid Danish Ahmed Not pictured: Dr. Arshad Khan, Rizwan Alladin and Naseem Wasim

AHMADIYYA MUSLIM JAMA'AT, USA

2004 CALENDAR OF EVENTS

January 4	Sunday	Review of Last year activities and Future Plans	Local*
Jan. 17-18	Sat-Sun	Tabligh Class I (Southeast)	Regional
Jan. 17-18	Sat-Sun	Ansarullah Leadership Conference	National
February:	The whole month is established as the special month for Tabligh.		
February 1	Sunday	**Eidul-Adhhia*** **	
February 7	Saturday	1st National Aamla Meeting at Baitur Rahman	National
Feb. 22	Sunday	Musleh Mau'ood Day (Historical Feb. 20)	Local/Regional
March 21	Sunday	Masih-e-Mau'ood Day (Historical March 23)	Local/Regional
March 27	Saturday	2nd National Aamla Meeting at Baitur Rahman	National
April 3	Saturday	Ahmadiyya Conference for Entrepreneurs MKA	
April 3-4	Sat-Sun	Tabligh Class 2 (Northeast)	Regional
April 9-11	Fri-Sun	Tarbiyyati Train the Trainer Class at Queens (NY)	National
April 23-25	Fri-Sun	National Majlis-i-Shura at Baitur Rahman	
May 15	Saturday	Taleemul Quran Class 1 at Old Bridge, NJ	East Coast
May 16	Sunday	Taleemul Quran Class 2 at Queens, NY	East Coast
May 22	Saturday	3rd National Aamla Meeting at Baitur Rahman	National
May 30	Sunday	Khilafat Day (Historical May 27)	Local/Regional
June 5-6	Sat-Sun	Tabligh Class 3 (Head Quarters)	Regional
June 25-27	Fri-Sun	**Jalsa Salana, USA**	National
July 2-4	Fri-Sun	**Jalsa Salana Canada** at Toronto (expected)	Canada
July 9-23	Fri-Fri	Tabligh and Tarbiyyati Class at Baitur Rahman	National
July 30/ Aug. 1	Fri-Sun	Jalsa Salana UK (expected)	UK

July 30/ Aug 5	Fri-Thurs	Special Regional Atfal Camp at Baitur Rahman	MD
Aug 6-8	Fri-Sun	Ijtema Khuddamul Ahmadiyya	National
Aug 13-15	Fri-Sun	Ijtema Lajna & Nasirat at Baitur Rahman	East Coast
Aug 20-22	Fri-Sun	Ijtema Lajna & Nasirat at Baitul Jamaay, Chicago	Midwest
Aug. 28	Saturday	Taleemul Quran Class 3 at Bay Point, Pittsburgh, CA	N.West Coast
Aug. 29	Sunday	Taleemul Quran Class 4 at Chino, California	S.West Coast
Sept.3-5	Fri-Sun	Ijtema Lajna & Nasirat at Baitul Hameed, LA	West Coast
Sept. 3-5	Fri-Sun	Ijtema Lajna & Nasirat at Baitus Samee, Houston	South Regior
Sept. 4	Saturday	4th National Aamla Meeting at Baitur Rahman	National
Sept 4-6	Sat-Mon	Local Jama'ats' Officials Conference at NHQ	National
Sept. 12	Sunday	Seeratun Nabi Day**	Regional*
Sept. 26	Sunday	Taleemul Quran Class 5	Local
Oct. 1-3	Fri-Sun	Lajna National Majlis-e-Aamila & Local Presidents' Meeting	
Oct. 8-10	Fri-Sun	Ansarullah Ijtema & Shura at Baitur Rahman	National
Oct. 16	Saturday	**First Day of Ramadhanul Mubarak** (Fasting)***	
Oct. 30-31	Sat-Sun	Tabligh Class 4 (Southwest)	Regional
Nov. 14	Sunday	**EIDUL FITR*** **	
Nov. 20	Saturday	5th National Aamla Meeting at Baitur Rahman	National
Nov. 28	Sunday	Religious Founders' Day	Regional
Dec. 18-19	Sat-Sun	Taleemul Quran Class 6 at Houston, TX	South
Dec. 24-26	Fri-Sun	Jalsa West Coast at Los Angeles	West-Coast

4 Tabligh Classes - Regional

(1) Southeast	January 17-18
(2) Northeast	April 3-4
(3) NHQ	June 5-6
(4) Southwest	October 30-31

Regional Tarbiyyati Classes

- Dates to be announced in consultation with host Jama'ats.
- Train the Trainer Class April 9-11

6 Taleemul Quran Classes - Regional

(1) East Coast (New Jersey)	May 15
(2) East Coast (New York)	May 16
(3) N. West Coast	August 28
(4) S. West Coast	August 29
(5) Local	Sept. 26
(6) South	December 18-19

4 Lajna Ijtemas - Regional

(1) East Coast	August 13-15
(2) Midwest	August 20-22
(3) West Coast	September 3-5
(4) South	September 3-5

* Dates for Local/Regional events can be changed for Local/Regional needs. As a routine, Local functions can be held on 1st Sunday of the month while Regional functions can be held on 2nd Sunday of the month. Reports should be sent to the Head-Quarters,

** Additional Seeratun Nabi Days should be arranged . In addition to Local/Regional level functions, small-scale functions for Seeratun Nabi should be arranged at Halqa level at Ahmadi homes.

*** The dates for events based on appearance of the moon, have been calculated on scientific basis with great care. If there are Local /Regional Ahmadi eyewitnesses of the moon at an earlier date, then the event should be celebrated according to the eye witness accounts.